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STUDENTS OF THE BIBLE WOMEN'S TRAINING SCHOOL, FOOCHOW

# Life and Light

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## The Golden Anniversary Gift Applied

SOME BUILDINGS FINISHED AND HAPPY PROSPECTS AHEAD

By Anne L. Buckley

**F**OR four years now we have been busy collecting the money for new buildings to relieve cramped and unhealthy conditions in our mission stations. These new buildings have been a dream of the future. Now we are beginning to see the fruits of those four years of giving and working, for pictures of new schools built with Golden Anniversary Gift money are coming from the field, together with letters of gratitude and rejoicing. Some of these letters and pictures are given this month to readers of LIFE AND LIGHT, together with a report of progress since *The Golden Anniversary Gift News* appeared in the spring.

### NORTH CHINA'S GOOD FORTUNE

Paotingfu is already rejoicing in the enlarged school plant for which Western Maine Branch has completed the asked-for contribution of \$2,500. We have just received photographs which show what the missionaries have done with the money, and, lo and behold! instead of one new building in American style, they have erected four small buildings after the Chinese fashion. Our illustrations show two of the new buildings. The third contains dining room and kitchen; the fourth is used for an office and isolation ward. An enthusiastic letter from Mrs. H. W. Hubbard, written last May, tells about the moving in and the dedication exercises:—

“We moved into the fine new quarters three weeks ago. Last Saturday the building was dedicated. More than a hundred were present, yet fifty more could have been accommodated in the school-room and the recitation halls that open into this room from either



end. Two of our old schoolgirls, Miss Gould's pupils, spoke; then Miss Chapin told of the gift that made the building possible and of the givers whose hearts went with the gift. She mentioned the fact of the opportuneness of the gift, giving us \$850 more because it came last year instead of being delayed until this year with its poor exchange. Mrs. King's and Mr. Gould's gifts also added to the plant. Dr. Greene of the Rockefeller Foundation says it is the best elementary school plant for girls he has seen. He was especially impressed with the adaptation of the Chinese style of architecture to the needs of a modern school building.

"I wish you could see the little girls in their big, clean yard. Surely now we shall have less trouble with tuberculosis. I wish you could see their attractive dormitory. No more do seventeen have to sleep in one room! They are working with zeal to keep their rooms clean and neat these days and are so proud of the pictures on the white walls. They recited an original poem on dedication day and every child fairly radiated sunshine in joy over the new school buildings.

"The bathrooms—four, with real doors—are a revelation and will make baths far more popular. Our former bathroom was a combination of washroom, dining room and bathroom—and baths were not an elective part of the school course! Had they been optional no



Where Paotingfu Girls Study and Recite





Moving Day at Paotingfu Girls' School

one would have taken them. Now we hope to have cleanliness a joy as well as a duty."

Paotingfu will be still more jubilant when it learns that its request for \$1,500 for a building for woman's work was hardly made before we found ourselves able to grant it. This came about through the generosity of a member of our Executive Committee who is a strong believer in the evangelistic work which the missionaries are doing in and around Paotingfu. She has been quietly giving \$100 a year for this purpose, and now has come forward with the whole amount needed to build and equip a suitable center for women's work near



New Dormitory Building, Paotingfu

the church to accommodate station classes, provide headquarters for Bible women, etc. Paotingfu has 100,000 inhabitants and is the center of a country field about the size of the state of Vermont.

### A CHILDREN'S BUILDING

Another big piece of news in connection with the Golden Anniversary Gift is the fact that the children in our churches, who are so interested in Miss Carolyn Sewall of Tientsin, are going to try to raise the money for a Kindergarten Building at Tientsin as a special Jubilee offering over and above their regular gifts toward Miss Sewall's salary and our Look-up-to-the-Mountain School. This boarding school can be much more satisfactorily carried on when its instruction is built upon a solid foundation of kindergarten and primary training, so the mission asks for \$1,200 to provide a building and will turn its attention to the little folks. The nucleus for the building is \$300 already given by a young mother in the name of her children, and the fund will grow steadily by means of pretty dime banks ready to be delivered into hundreds of little hands. The Children's Missionary, as Miss Sewall loves to call herself, writes under date of July 22:—

"You just can't know how happy, happy I am at the prospect of having that new building! And I am so glad that the children are being responsible for it. I just dream and plan for all we can do when we do have it. And next June one of our finest girls will graduate from the kindergarten course. This same girl has been principal this summer of a six weeks' free school for Hsiku children, held in the church and taught entirely by our former graduates now studying at Peking but home for the summer holidays. There were thirty-seven clean, orderly children enrolled, and we are immensely pleased with the knowing, able way in which the girls have handled it.

"It's sure to make a bigger problem, though, this fall, when it comes to the limitations of our building accommodations. I am going to try to utilize a second small room, not at all suitable but I think possible, and have a second teacher for the primary school. By crowding that room will hold fifteen and I plan to have one grade there; and the other room can still take twenty-five, though it ought not; so perhaps we shall have a primary school of forty.

"I am hoping for an increase in the boarding school too, though I do not expect a great increase until the primary schools are enlarged and improved. That's why I am so delighted about the new building, for with proper foundations, such as a kindergarten and decent primary will give, the whole work will be built up.

"There isn't a kindergarten in the big city of Tientsin, so far as I



The Beginnings of a Kindergarten

know, except one or two private Chinese ones for wealthy children. Oh, it is going to mean heaps to all our work, to have it and the day school too. And then we can develop the Sunday school much more satisfactorily. It's a nice little Sunday school now, with between 100 and 200 pupils each week, but we shall be able to do so much more when we have the building. I just feel like bubbling over when I think of all the possibilities."

## DEVELOPING THE PLANT AT FOOCHOW

The Girls' School at Ponasang, formerly known as the Foochow Girls' College, has been steadily increasing in pupils as well as in standards of scholarship under Miss Perkins's efficient leadership, and the time has come when the plant must be enlarged. Last year 114 students were enrolled, of whom eighty-five were boarders. The school authorities have long wanted to possess the Gardner House, formerly occupied by the Bible Woman's Training School, and now a golden gift of \$5,000 from a single donor makes it possible to acquire this new property. A bequest from Miss Ella J. Newton, a former missionary of the Woman's Board in Foochow, is to provide another building for a chapel and gymnasium.

The Bible Woman's Training School, although built with money contributed outside of the Golden Anniversary Gift plan, is an important building project which has just been finished and may be spoken of here, since its removal to new quarters makes possible the purchase of the Gardner House with Golden Anniversary Gift money. Miss Daisy Brown, at the head of the Training School, writes with enthusiasm of the new building which contains a residence wing for her use, as well as ideal quarters for the thirty Bible women with their seventeen children who live at the School. (See frontispiece.)

## MADURA MATTERS

We have not yet heard of ground being broken for the new hospital building. The delay has been caused by readjustment of plans to meet government requirements and all the necessary red tape. It has been definitely decided by the Mission that the building materials shall be of brick with stone trimmings. Dr. Parker writes that the first work will be upon the Maternity Wing, and we expect any day to hear that this is in progress. After insisting upon some changes of plan which require an additional expense of about \$3,000, the Indian government has given its approval and manifested this in a very practical way by bestowing half of its promised grant of \$16,000. To this \$8,000 received from the government we may add \$27,000 already contributed by American friends. It has been necessary



for our Executive Committee to authorize an additional expense of \$5,000; \$3,000 for changes of plans in order to meet government requirements and \$2,000 on account of the increased price in building materials since estimates were made. The goal of \$55,000 from American Christians has therefore only been about half reached.

A call for the enlargement of the Henry Woods Bungalow, the residence for missionaries connected with the Capron Hall School, has been promptly met with a contribution of \$1,000 from private sources, the sum needed to make it possible for each busy woman to have a room of her own and restful conditions when off duty at the school. Suitable office accommodations will be included.

#### UDUVIL BUILDERS AT WORK

Miss Bookwalter, under date of June 20, writes that the dining room for the Tamil School is completed at last and that the English School building is under construction, the foundations having been laid early in the summer. Suffolk Branch has already received in pledges \$21,000 of the \$25,000 needed for the plant and equipment of the English School, and has succeeded in paying over \$16,000. The comfort and needs of the missionary teachers who have done so much to build up this splendid school must not be forgotten, and our Buildings Committee reminds us that \$2,000 are asked for to build onto the ladies' bungalow a room, bath and sleeping porches. At present there are not enough rooms to go around. The principal of this big school, who surely should have a retreat of her own, has been sharing her chamber with another teacher and trying to get some measure of privacy by hanging up a curtain. A gift of \$550 has come in for a model house to be used in connection with the teaching of domestic science, and that will doubtless help to add sometime another small building to the new plant which Uduvil so richly deserves.

#### AFRICA'S SHARE

Of the \$20,000 requested for the two buildings at Inanda, \$12,100 are already in hand—for the dormitory, \$4,000, and for the industrial plant, \$8,100. New Haven Branch confidently expects

before long to bring the amount for the industrial building up to the desired \$10,000. New York and Vermont Branches have undertaken to provide the sum for the dormitory. Our other boarding school, Umzumbe, is reminding us with every letter that its main building is unsafe and it longs for a share in the Golden Anniversary Gift.

### A GIFT TO MEXICO

Despite anti-American riots in the city of Chihuahua, our mission property has been wholly unharmed and we have no reason to regret



New Dormitory for Chihuahua Girls

the investment of several thousands of dollars in a new dormitory building for the Chihuahua Girls' School. Made of adobe, stained a soft shade of gray and with white trimmings, the building is one to be proud of, as may be noted from the accompanying picture. Already some materials have been acquired for the academic building which will doubtless be put up before long and will, we hope, prove adequate for the large numbers of boys and girls who are crowding into our school. The Board has approved of a request for \$7,500 for this building, and our friends who are anxious to aid Mexico to govern herself cannot do better than to help lower the proportion of illiterates, which now reaches the appalling number of eighty-six per cent of the population.

Only a block away from this new building is a bull ring which has been offered to the American Board at a reasonable price and may become the site of the Boys' Collegiate Department. Some one remembers that our old Girls' School was built on ground where there was formerly a cockpit. That building is still being used for educational work. It is a long step upward from the old days to the ideals

and associations which the youth of our time will acquire in these very places.

### CRITICAL MONTHS AHEAD

A little later in the fall we shall publish a report showing what returns have been made by individual Branches in order to see exactly where we stand as we enter upon this last critical year. At this date of writing the total Golden Anniversary Gift receipts are \$160,000. That means \$90,000 are to be raised in the next thirteen months. It is a big task, but not so appalling as it looks, for the preparatory labor has largely been done, the invitation has been given far and wide, numbers of pledges are still to be paid, many societies which have been diverted for calls for war relief can be relied upon to turn their attention wholly to this constructive work for peace, as the time for completion draws near. As we are able to show money received actually transformed into worthy buildings and plants, we believe that very many will catch the contagion of giving and want to have a share in the largest undertaking which Congregational women as Congregationalists have ever attempted.



Old Bull Ring near our Church and School, Chihuahua, Mexico



## Editorials

Miss Elsie M. Garretson, after a year of furlough, sailed from Vancouver, September 7, to take up work among the women of Foochow, where she has so long been at home. Mrs. Agnes D. Gordon sailed on the same boat, returning to the Japan Mission after a year spent with her children in this country. Rev. and Mrs. F. P. Beach of the Foochow Mission, with their two little daughters, sailed September 23.

Miss Gertrude E. Chandler writes happily of her welcome back to Madura, after a long journey via China. She is already finding more than enough to do as Capron Hall has 432 pupils.

Miss Ada M. Coe and Miss Edith M. Lamb, who have been teaching in the Girls' School in Barcelona, Spain, arrived in New York in August. Miss Elisabeth Uhl Wyer of Portland, Me., will probably sail in early October to fulfill a three years' term as teacher in this school.

Mrs. Lillian Cole Sewny sailed September 7 from New York via the Fabre Line in company with Miss Mary E. Kinney for Cairo.

It is still too early to give detailed information about the Annual Meeting to be held in Northampton, Mass., November 8-10. There will be unusual interest in the reports of the Home Base, striking as they will the pre-Jubilee note and announcing the gains already recorded in the Jubilee Increase Campaign as carried on in the Branches since the Burlington meeting a year ago. The stories of the missionaries cannot fail to be of thrilling import this year and there will doubtless be some dramatic features to be announced later.

The first meeting of the Woman's Board of Missions in Pilgrim Hall will be held Friday morning, October 6, from 10.30 to 12 A.M.

Mrs. Charles H. Daniels will be the leader, Miss Mary W. Riggs of Harpoot will give some account of her eventful journey to America and of her enforced six months' stay in Beirut, and there will be special suggestions for program makers and auxiliary leaders. In November it is hoped that Mrs. F. E. Clark, lately returned from the Orient, will give a travel talk. Other good

things are in store for those who are planning to attend these monthly meetings.

Students of foreign missions, who are within a reasonable distance of Boston, will find great help and inspiration in a course of lectures to be given by Professor Edward C. Moore, under the auspices of the Lowell Institute, Wednesday afternoons at 4.30, beginning October 4. These lectures will be given in some class-room of Boston University, corner of Boylston and Exeter Streets. Tickets, \$2.50 for the course of fifteen lectures, may be obtained on application by mail to Professor J. H. Ropes, 19 University Hall, Cambridge. Some of the topics announced are: *Christendom and the East in the Period of Discovery and Conquest. Early Jesuit and Franciscan Missions. Protestant Missions. Medical Work. Social and Economic Results. The Status of Women in These Countries. Specifically Religious Work. Present Problems of Administration and Methods.*

We plan to have ready in early October some new material for use in thank-offering meetings. There will be a responsive exercise arranged by Mrs. Daniels, two devotional leaflets, *Whoso Offereth Praise* and *The Father's House*, also a card, *Our Deepest Need*, issued by the Baptist Board (see page 436 for text of this card). All three of these will be suitable for distribution with the little thank-offering envelope, and we are offering them as low as the prohibitive prices of paper and printing permit, as follows: The responsive service 10 cents a dozen, or 50 cents a hundred; the two devotional leaflets and the card are 1 cent each, or 10 cents a dozen; the stories are 3 cents each, or 25 cents a dozen, with reduction if ordered by the hundred. Postage additional for quantities.

The Federation of Woman's Boards of Foreign Missions will observe Friday, November 10, as a day of especial prayer for the great interests of the kingdom of Christ throughout the world. A program for this day has been arranged and will appear in the September *Bulletin*. This number may be ordered from the Board rooms, price 25 cents a year.

President Moore's  
Lectures.

Thank-offering  
Series.

Day of Prayer  
for Foreign Missions.

Union meetings for prayer will be arranged in many towns and cities throughout the country. As a Board we have peculiar reason to observe this day and it is a happy coincidence that at this time a large number of our women will be "met together with one accord" in Northampton, for the closing session of our annual meeting.

A little card prepared by Mrs. Montgomery, and published by the Woman's Baptist Foreign Missionary Society, has an appealing message in connection with the observance of this day. **Our Deepest Need.** These cards may be obtained through the courtesy of the Baptist Board from our own headquarters on application. This is its message: "Our deepest need is to take hold of God; to give Him channels through which He may freely work. This it is which makes it possible for those far away to be at the same time here in the thick of the fight. For it is a fight. We wrestle not with human weakness but with the entrenched forces of evil blacker than we can dream. We are defeated without God. A church on its knees is the only power that can energize weak endeavors and make them mighty to the pulling down of strongholds. Great prayers are more needed than great doers. Perhaps our prayerlessness is the secret cause of the tarrying of the Kingdom. The Woman's Jubilee began in a deepening of the prayer life of hundreds and thousands. If in every church there could be bands of intercessory missionaries there would be miracles wrought in India."

As we go to press a cablegram brings the news of the release from weakness and suffering of Mrs. A. N. Andrus in Mardin, on August

**Entered into Life.** 25. Mrs. Andrus, who was Miss Olive Parmelee, was one of the first seven missionaries sent out by the

W. B. M., joining the Eastern Turkey Mission in 1868. She laid the foundations for the Girls' High School and continued after her marriage to Dr. Andrus in 1875 to guide and bless the work of the school. As one of her associates wrote of her in 1911, "Although from time to time relieved of the name of principal she has constantly been the real power even if sometimes behind the scenes." Separated for months from her husband, who was deported a year ago, in much loneliness and bodily infirmity, the last months must have been shadowed by the sadness about her, but for her the day has dawned

and the Day Star has arisen. A fuller sketch of this heroic, useful life will be published later.

The leading articles this month deal with two lines of activity much in evidence in our missionary circles as the fall activities begin. Miss

October  
Contents. Buckley writes of "The Golden Gift Applied," giving an up-to-date *résumé* of what has already been accomplished or is in immediate prospect with the money in hand. We are entering upon the "home run" of this great project, and the happy fulfillment of a part of the promises made will stimulate all our constituency for the final effort and the joyful consummation of this task. The other article, from the pen of Mrs. Alice Goddard West, "Christian Constantinople," presents Chapter II of the text-book, *World Missions and World Peace*, and is the first of a series to be used as supplementary material in the study of this book. We hope that Mrs. C. M. Lamson, Mrs. F. E. Clark and Mrs. Theodora Crosby Bliss will be future contributors to the series. The facts furnished by Miss Phelps in "The Great White Field" and the story of "What One Uduvil Mother Did" will further illuminate the use of the Golden Anniversary Gift.

### THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

#### RECEIPTS FROM AUGUST 1-31, 1916

|        | For Regular Work |               |            | For Buildings | For Special Objects | From Legacies | TOTAL      |
|--------|------------------|---------------|------------|---------------|---------------------|---------------|------------|
|        | Branches         | Other Sources | TOTAL      |               |                     |               |            |
| 1915.  | \$3,872.66       | \$178.50      | \$4,051.16 | \$456.40      | \$60.00             | \$727.92      | \$5,295.48 |
| 1916.  | 3,739.23         | 91.00         | 3,830.23   | 743.06        |                     |               | 4,573.29   |
| Gain.  |                  |               |            | \$286.66      |                     |               |            |
| Loss.. | \$133.43         | \$87.50       | \$220.93   |               | \$60.00             | \$727.92      | \$722.19   |

#### TOTAL RECEIPTS FROM OCTOBER 18, 1915, TO AUGUST 31, 1916


|        |             |             |              |             |            |             |              |
|--------|-------------|-------------|--------------|-------------|------------|-------------|--------------|
| 1915.  | \$93,523.18 | \$12,045.99 | \$105,569.17 | \$31,582.95 | \$2,144.33 | \$16,828.57 | \$156,125.02 |
| 1916.  | 91,103.30   | *4,759.92   | 95,863.22    | 41,846.09   | *2,747.92  | 16,562.51   | 157,019.74   |
| Gain.  |             |             |              | \$10,263.14 | \$603.59   |             | \$894.72     |
| Loss.. | \$2,419.88  | \$7,286.07  | \$9,705.95   |             |            | \$266.06    |              |

\* Figures affected by transfer of gifts for Turkish Relief to Specials.



## Christian Constantinople

By Alice Goddard West

TUDENTS of the new text-book, *World Missions and World Peace*, are going to gain a new vision of the imperial city by the Bosphorus. We women who have reached middle age have passed through a succession of views of her in the past, beginning with the time when we learned to spell that long word in the geography, and then in a later stage of education when we encountered the city in a dull and difficult chapter of our school history entitled "Decline of the Roman Empire." But she began to take on a grandeur of her own, when we were old enough to realize what it meant for the Roman Emperor to espouse the cause of the persecuted Christians, and to plant the banner of the Cross in his new Capital. When we graduated from the school of text-books, and began our life-course in newspapers, we found that Constantinople's Christian day had passed, and that she had changed to a battleground, the center of Moslem tyranny, and the intricacies of European diplomacy.

My own personal film runs one scene farther, a chance experience born of a sore disappointment. A journey to the Holy Land had been cut short at the Piræus by an accident to our steamer, followed by sudden stringent quarantine regulations in Palestine.

"It chanced: Eternal God that chance did guide."

The outcome was a fortnight spent in Constantinople, for which I have ever since been grateful. The particular scene that impressed me most of all was the view from the deck of the steamer lying at anchor off the "Golden Horn" at sunrise, waiting for the muezzin call that would open the harbor for its day's work. A heavy gray fog-bank that hid the city gradually changed to rosy mist; then the domes and minarets pricked through and flashed back their golden greeting, and every little rippling wave in the harbor was silver-tipped; then a long shore line of white palaces came gradually into view, stretching away northward. It was a vision of glory like a dream of the Celestial City. From that day, Constantinople viewed from its approach has meant to me the most beautiful city in the world.

But now the dark war clouds hang low over it,—the imperial prize for which covetous nations are pouring out the life-blood of their armies.

The second chapter of our little text-book takes us back fifteen centuries to show us still another Constantinople, different from any of these pictures, not the royal capital of a fighting Emperor, nor the fortress of a Sultan, nor the coveted gateway of trade between Europe and Asia, but the training school of Christian missionaries, the seed-bed of the purest religion since apostolic times, the nursery of evangelism for Eastern Europe for a thousand years.

The beautiful hill-slope, washed by the Bosphorus and the Golden Horn, was midway in the great rectangle that compassed the Christian world four hundred years after the birth of Christ, measuring from Antioch and Jerusalem on the east, Alexandria on the south, and Rome on the west. From these cities and the little towns between, students of the new faith came to Constantinople easily by sea, the only safe way in those long-ago times when danger and hardship of land travel far exceeded peril by sea. And as yet there was no split between the Eastern and the Roman Church.

All through Christian history, God has kept two forces working simultaneously. The very time that He is opening a path through the desert, He is drilling soldiers of His Cross to march therein. So it was at the end of the fourth century. The Eastern Empire was facing an appalling missionary problem. She had been Christianized, not by the conversion of the hearts of her people, but by the edict of her Emperor; which accomplished just one thing—but that a very important one. It put a stop to the cruel persecution of Christians, and gave court favor to public worship and training schools for pastors and missionaries. The heathen were not foreign in those early days. Pagan neighbors, the West Goths, lived just across the Danube, to the north, and behind them, eastward endlessly, a countless host of Goths and Slavs, whose irresistible glacier-like movement southward had already begun. Self-preservation required the upbuilding of a barrier of peaceful Roman citizens to garrison Constantinople on the north.

The name of the new religion was not unknown to the nearer Goths. In their raids over the mountains, and even across the Black Sea, they had taken captives from Christian families, who had car-

ried the Gospel with them to the barbarian country, where, like the leaven hidden in the meal, it had begun to work its miracle in the Carpathian Mountains.

Among the Christian students who came to Constantinople, in the very first years of the new city, was a young man named Ulfilas from the North country, not a Goth by race, but probably a descendant of captives from Cappadocia. After ten years of study, when, like his Master, "he began to be about thirty years of age," he was appointed to go as missionary bishop to the Goths beyond the Danube. This first missionary to the interior of Eastern Europe is one of the most famous missionaries of all time. The Western Goths, to whom he first went, received him kindly, and he soon had a large body of Christians about him. Then he went further eastward, but tribal jealousies made trouble, and Ulfilas appealed to the Emperor for permission to colonize his Goth Christians across the Danube within the limits of the Roman Empire. Here they lived in peace with their beloved "Moses of the Goths" for a generation longer, while he spent his old age on the crowning work of his life, the translation of the Bible into Gothic. To accomplish this undertaking, it was necessary first to invent an alphabet and a Greek-Gothic dictionary, for the Goths had no written language. The Bible that Ulfilas gave to his people omitted some of the fighting chapters, as too warlike for a people of savage inheritance. This Gothic Bible has been for 1500 years a tremendous agency for the conversion of Central Europe, because it followed the Goths in their wide migrations, and became the text-book of the mother tongue for people of numerous and varying local dialects of this great composite family.

About the same time when Ulfilas was teaching in the Danube country another saintly Christian was at work in the city of Constantinople. He was of noble birth, but of austere life. He held the high office of Bishop and his pulpit was in the royal church of St. Sophia, where great crowds gathered to listen to his eloquence. His people had named him Chrysostom, "Golden-Mouthed," but it was his holy Christlike life that gave him his greatest influence among the common people.

A wicked Empress, whom he offended by his censure, secured his banishment to the Caucasus; but in so doing she unwittingly increased



his sphere of influence, and multiplied his fame, because he became not only a missionary of the Cross, but kept also his hold upon the Church at home by his writings and by his voice in the great Councils.

Fifty years later a similar thing happened, when another famous preacher at Constantinople was charged with heresy and banished to the eastward, and the name of Nestorius was added to the list of great missionaries of the Greek Church.

For the next four hundred years Constantinople, like the whole so-called Christian world of that day, was so excited with theological quarrels, and so harassed by the spread of Mohammedan power, that missionary work was neglected. But in the Middle Ages a new spirit of evangelism arose. Two young brothers, students at Constantinople, Cyrus a philosophical student and Methodius a painter, caught the enthusiasm and turned their backs on golden opportunities at the capital, and gave their lives to the work of carrying the gospel to the heathen Slavs, first in Southern Russia and later in Bulgaria.

The story of the far-reaching service of these two brothers is told in the second chapter of our new mission-study book; and how they were helped on in a miraculous way by a Slavic princess who had heard the Gospel story while a captive at Constantinople. There is a thrilling climax to the tale of the evangelizing of Bulgaria, the story of a picture of the Last Judgment, painted by the artist-missionary on the palace wall, which brought the hard king to his knees, and finally the whole nation to baptism.

On northward swept the influence of the two brothers, into Moravia and Bohemia. When we think of the work in later centuries of the Moravian Brethren and of John Huss of Bohemia, let us never forget that the gospel which they preached came to their lands by way of Constantinople, now so crusted over with the formalism of Greek Orthodoxy and the evils of Islam.

In addition to their work as traveling evangelists, Cyrus and Methodius undertook the superhuman task of giving the Slavs a Bible in their own tongue, as Ulfilas had done for the Goths 500 years before. And, like him, they had first to invent an alphabet. Their translation of the Bible is to-day still the uniting link between many widely scattered branches of the Slavonic race.

One would think that God had highly honored these two faithful men in their lifetime, by the double degree of success he gave them; but a hundred years later their seed-sowing was still bearing rich harvest. Their Slavonic Bible had been scattered broadcast among the Slavs of Russia and a copy was in the hands of the royal princess Olga. Hungry for more light upon its precious truths, she left her palace at Kieff, and went down to Constantinople to inquire at the seat of learning. Before she returned home she was baptized. For years she let her light shine at a pagan court, but she had the joy at last of seeing her grandson, King Vladimir, a royal missionary, leading his people both by preaching and example into the ranks of Christ, and making the Russia of the eleventh century as truly Christian as any country in Europe.

But eight hundred years have followed, full of imperial tyranny and foreign wars that have crushed out the life of their religion, leaving the Orthodox Church of Russia to-day, like the rest of the Greek Church of Eastern Europe, a half-dead formalism, built on ritual and priestcraft.

The Mosque of St. Sophia at Constantinople, named by Constantine in honor of his wife, is one of the oldest Christian churches in existence, though for nearly five centuries it has been used for a Moslem mosque. But a curious old prophecy has been unearthed somewhere among the monasteries of the eastern countries, to the effect that the famous old church will shelter Christian worshipers again, when the city shall be ruled by another Constantine married to another Sophia. Devout Greeks held their breath with glad anticipation in 1912, when they saw the armies of the Greek and Balkan Alliance creeping nearer and nearer to Constantinople, for they remembered the old prophecy, and they bethought themselves that they had a Crown Prince Constantine with a wife named Sophia. But their day had not yet dawned. Now again in this present year of doom for Turkey, people are thinking of the prophecy. Greek patriots are looking at their King Constantine and his wife Sophia, and thinking of the Church of St. Sophia. But the Allies hate the old prophecy, for Queen Sophia is a Hohenzollern, and she will never reach the throne in Constantinople unless by the path of Teutonic victory.

Perhaps the prophecy is only an allegory, meaning that the primitive Christian Church will never return to its first purity until it comes under the dominion of two imperial qualities, the true Wisdom which the Greek names Sophia, and the highest Steadfastness which the Roman named Constantia. Which, being combined, might be translated to mean that the old motto of the American Colonies, "United we stand," is a safe one for the Holy Catholic Church.

## The Great White Field

By Isabelle Phelps

IT seems to me that almost every country tour I make I am invited to visit some town or towns where no foreigner has ever been before. Last May I went to a section of our country field that has had to be especially neglected for lack of workers. It made me sad in one place to find but little trace of what was once an encouraging work. The Christians there seem, for the most part, to have either died or moved away or grown cold in the faith. They were not sufficiently "rooted and grounded" to get along without pastoral help.

At other places I was greatly delighted with the conditions found and the eager joy of our welcome. I will not soon forget the town at the extreme end of our route, where we stopped three days in response to their pleadings. The meetings were so well attended that one day we had to adjourn to the yard because the chapel could not possibly accommodate the crowd. In between meetings the women and children read in our little church books or from leaflets, it being for many of them their first dive into literature. Three young women, bright as new dollars, simply reveled in this opportunity to learn



Miss Phelps

characters, and in two days' time had actually read from cover to cover one of the booklets, in addition to memorizing a little prayer. A month later they sent word to me, saying, "When will you come again? Please let it be as quickly as possible." Dear people, hungry for more knowledge of God and His Word! I did not have the courage to send back a message telling them frankly the true conditions,— "Our plans are so many and our workers so few that it may be a year or more before I can visit you again," but said instead, "My heart thinks lovingly of you and when the Lord permits me to go I will see you once more. Meanwhile I send you these sheets of Bible pictures and stories."

Upon leaving their village we rode to a town where the sole professing Christian is a Chinese doctor, who with glowing enthusiasm preaches Jesus Christ wherever his professional duties call him. At his own expense he has rented and furnished a street chapel, with sleeping room attached, and here we made our headquarters, holding one afternoon meeting and three evening ones. *Such* crowds of children gathered that we held children's services first and then told them they must go away and let their fathers and mothers have a chance, which they were very reluctant to do. The children having been dispersed, we invited the women to occupy the chapel, while the men sat in a row of seats across one of the entrances and stood on the broad porch outside. As the service progressed I discovered one bright little boy who was apparently as determined to get to meeting as were the four friends of the paralytic. He did not uncover the roof but he wormed his way through the crowd of men on the porch until he came to the barricade of benches, then crawled under, balanced himself on the rounds of a bench, poked his head out between the legs of the man who occupied the bench and gazed up at me with a smile of complete satisfaction.

I was much pleased with the interest and responsiveness of the people here. One old lady said, "This morning when I awoke I prayed as you told us to last night and felt so peaceful in my heart. I want to learn all I can about this good religion." She told us that years ago when her husband was sick she kowtowed for weeks to Heaven and Earth, averaging, I think it was, eighty times a day. Later I heard her saying to other women, "Come in closer and listen. This that they are preaching is good."



One day our doctor host, who constantly made me think of the "beloved physician" because of his eager zeal, conducted the Bible woman and me to two towns where no missionary had ever been. Dr. Hsueh himself had preached the Gospel there when called to "look at sickness." In both places we were welcomed with great cordiality into well-to-do homes.

At the first home our hostess told us that her husband was planning to take a secondary wife because she had no children. We exhorted him not to do this, telling him that the Bible related the experience of a good man named Abraham who many years ago did the same thing and had great unhappiness in his home as the result. He promised us that he would heed the warnings given in the Bible and take no other wife. This family "wasted a good deal of heart" upon us in preparing a nice dinner. Not very many neighbors came in, because it was the meal hour, but we talked with a few people, then had to hurry on to the adjoining village.

Here I had a most delightful and unique reception. No missionary or native evangelist had ever been here. All they had learned had been from Dr. Hsueh, who himself has had comparatively little instruction, but they seemed so different from the kind of crowd I ordinarily expect to meet at a new place. Dr. Hsueh had some months ago organized a flourishing "Change for the Better Society" here and he brought the members up one by one and introduced them to me. Their wives and daughters were not far behind and nothing could exceed the eagerness of their welcome.

I used their temperance society for my text and urged them to change for the better, not merely in respect to the use of wine and tobacco but also in foot binding, learning to read, and in putting away their idols and worshiping the true God, finally teaching them a little prayer to use daily. Again and again they urged us to stay with them longer. Surely we would at least spend the night. "We have waited for you so long and now you stay only this short time!" "But we have promised to hold an evening meeting at Dr. Hsueh's town, so we must keep our word. Besides we have brought no bedding. We did not know you would be so glad to listen to our preaching. Some time we will come again and we will urge others to come." Still the women clung to me, until I was really afraid they would tear

my clothes, and Dr. Hsueh had to exhort them to let go. After we were actually in the cart, several men followed along behind with Dr. Hsueh to escort our party out of town and to ask again if he could not persuade us to stay.

Oh, that I could "speak with the tongue of men and of angels." Oh, that my pen were of fire, that I might adequately bring home to the hearts of American women the tremendous privilege and need for more Bible women and more Christian day schools to evangelize all these hundreds of villages and cities, and the need for another evangelistic missionary to share in the burdens, the responsibilities, the glorious opportunities and the rich joys of the work!

## The Challenge of Growth

A CALL TO THE JUBILEE CAMPAIGN

By Mrs. C. H. Daniels

**A** CHILD in the house is the signal for a new appreciation of the process of growth. The garden now takes second place. At first the physical organism, soon the emerging spirit-life, clamors for food. All the family are on a tiptoe of anxiety watching the scales record weekly gains in terms of pounds and ounces. "How fast baby grows!" is welcome praise to parental ears.

From the moment the new human spirit in its marvelous little enshrinement starts upon the long, long journey, every inherent tendency, every dawning possibility, along with every atom of material substance, is crying forth the challenge of growth. To parents, nurse and doctor; to modern science and child psychology; to church and school and society comes the call from continuous possibilities of expansion. "Food! More food! Nourishment for ongoing life! Make progress possible and we attain, we fulfill our destiny! Neglect us, we shrivel and fail!"

Nearly fifty years ago a tiny organism began its life in Natal, South Africa, and Mary K. Edwards was its mother. Inspired by loyalty to Christ, bearing a sacred trust from the Woman's Board of Missions, this mother heart and brain set about the long task of maturing

Christian womanhood from the crude material found in thatched kraal huts.

One and another joined Mrs. Edwards in time, and all together strove with perennial zest against the opposing odds of ignorance, filth and sin. Those early years were marked by struggles to secure and safely keep girls whom their fathers held as chattels, and sold in marriage for fifteen or twenty head of cattle.

An ever-increasing company of women in far-away America watched and tended this process with loving interest. By their nurture it was possible to erect buildings; to supply water pipes that the girls need no longer carry heavy buckets from the distant spring; to add some acres of land for farming and some equipment for a profit-earning laundry. Through the years the girls have come to this Mt. Holyoke of Natal and have studied, worked and played in an atmosphere of love. Then they have taken the love out into village schools and homes for the making of a new Africa.

To-day Miss Evelyn Clarke presides over 130 students, while Mrs. Edwards at eighty-seven, animated by a still youthful spirit, is the counselor and friend in all matters of Christian character and industrial efficiency.

The last challenge which has sounded from Inanda has been an-



Learning to be Homemakers at Inanda



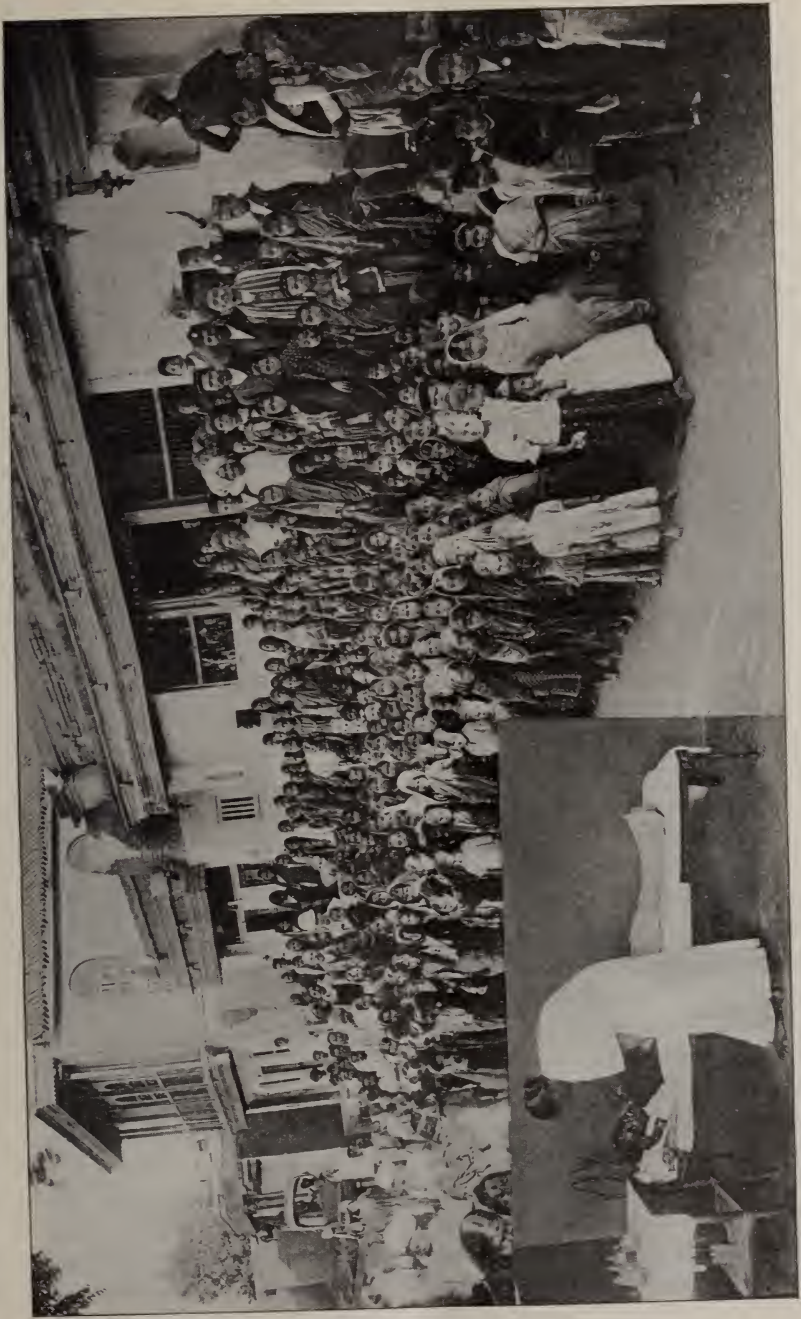
swered by Miss Dorothea Kielland, even now fitting into the little force of growth-builders, and by Miss Minnie E. Carter who sailed August 15 to begin her study of Zulu; also by two of our Branches who are responding to the needs of an industrial building and a dormitory.

This example of growth in fifty years might be made sevenfold by examining each of the other six processes begun in 1868, that memorable year when the young Board began to send forth its first missionaries, a group of seven. The seven have become 130; the schools of various sorts number to-day approximately 334.

Let us now take a wider range of view over all mission fields of all Boards and observe the 600 hospitals in active operation. The 200 noticeable in China remind us of the first one in 1835 and the lancet of Dr. Peter Parker which, in opening China to Christianity, became "more famous than any sword." Near by, in Korea, Dr. H. N. Allen put aside the thirteen native physicians who were on the point of pouring boiling wax into the wounds of the Prince, applied his own scientific remedies, saved the man's life and won a footing for the mission enterprise.

In India, where there is "seldom a sewer, even in the largest cities, where holiness and dirt have been for centuries associated, where the people drink holy water from stagnant tanks covered by foul scum, where thousands daily bathe and wash and drink, standing waist deep in the Ganges while dead bodies float by in the stream,"—even in such an India there is a surpassing record of courage and persistence in the relief of human pain, and in the various movements launched for preventing the spread of "all those monstrous diseases which flourish under a tropical sun."

The work of the Woman's Board has two beneficent centers of healing in India, one of which is satisfactorily housed in Ahmednagar, while the other awaits in Madura the response to its challenge for a fitting plant in which its growing power can be more effectively directed by Dr. Harriet Parker's skilful hands. The gauntlet is taken up. There is ahead of us the joy of amply providing for a main building, an isolation ward, a nurses' home, a dispensary, a doctor's residence and a rest house for the relatives of patients,—and some of these will bear the names of consecrated women, who in



Waiting for the Doctor at Ahmednagar

earlier years fostered the tiny medical work of the Woman's Board by gifts and prayers.

Every Golden Anniversary appeal for new buildings, and every suggested increase in the "gifts of life," may be found, on analysis, to spring from the necessities of normal growth. The loyal responses now in the making by our Branches indicate a recognition of this natural law and a willingness to move forward with its unfolding successes.

In asking for fifty new missionaries as a Jubilee gift the Board believes that the living worker, trained in mind, consecrated in spirit, is the supreme response to the challenge of growth from its twenty mission fields.

Personality, aglow with love and strong to serve, is the initial force which continually stimulated and purified by the Christ-power, gives promise of unhalting progress. Therefore at the point of *Personality* let us pause and pray and search. Specifically, the challenge for fifty new missionaries who shall be under appointment before the Jubilee meeting in November, 1917, is a challenge to each one of us, interested women of our Congregational churches, to seek for at least one such life and to lay before it that "knowledge of the need which constitutes the call to go."

Another point for serious consideration relates to the sources from which response to this challenge of growth shall come.

Who are the responsible feeders of this missionary organism? To whom do schools and hospitals and every sweet ministry ring out their call: "Food! More food! Nourishment for ongoing life! Make progress possible and we attain, we fulfill our purposes! Neglect us and we must shrivel and fail!"

To whom but to us, women of these same Congregational churches? The other end of the process is here in the home land. Power lies in our hands. In the consciousness of all our noble missionaries we believe there lives a sense of dependence upon our activities, our ingenuity, our devotion, our prayers.

Even as parents call in for ministry to the growth of their child all the forces available, so must we call upon the reserves in our churches. This is the meaning of 25,000 new members and additional organizations. It is not an arbitrable chosen method of celebrating a worthy

life of fifty years—no, it is a spontaneous, inevitable clarion call from the very necessities of growth in a day of boundless opportunity.

It took five hundred years to convert the British Isles to Christianity and pagan rites lingered for centuries more in caves and mountains. But no such years are needed for the conquests of this age, provided we all put our best strengths shoulder to shoulder. Perhaps our most sacrificial gift for the Jubilee will be the winning of the other Christian women whom we need.

We read that ancient Spanish coins bore a picture of Hercules at the Straits of Gibraltar and beneath the motto: "*Ne plus ultra.*" But when the great voyages had been made and the bigness of the world began to dawn upon the European mind, the motto was changed to read: "*Plus ultra*"—"More beyond!" It is the "more beyond" which is summoning us.


"Have the elder races halted?

Do they droop and end their lesson, wearied over there beyond the seas?

We take up the task eternal, and the burden, and the lesson."

## What a Faithful Uduvil Mother Did

In connection with the enlarged opportunities which will be insured the Girls' School in Uduvil when the new building provided by the Suffolk Branch as its share of the Golden Anniversary Gift is completed, this article which appeared in the *Morning Star*, a paper published by the Ceylon Mission, will be of exceptional interest.—*The Editor.*

"Y conversion from Sivaism was of a slow and gradual character and consequently an account of it must necessarily be somewhat lengthy. My father was a rigid Sivaite. He was a manager of three Hindu temples, the right thereof having devolved on him hereditarily. The parents of my mother, having had no male child, resolved on giving some education to their daughters in mission schools, although a step of that sort was considered in those days very much below the status of a respectable Hindu family. Accordingly, my mother, who was the most intelligent of all the children in the family, was sent to the American Mission Board School at Uduvil which was at an easy distance from her home.

"There she became a convert to Christianity; and the parents, who were greatly alarmed at this unexpected calamity, hurriedly brought her home and got her married, very likely against her personal



consent, to my father, who was a heathen. Though she was married to a heathen husband and was obliged to live many long years in the midst of heathen neighbors and relations, yet never once was she found to have taken part in any heathen ceremony. Her husband himself could not prevail on her to attend heathen temples, though he tried his utmost on many occasions. On the other hand, she was sternly prevented from attending places of Christian worship and thus her Christianity had to lie dormant for upwards of twenty years until her children grew up to mature age and were able to lead her triumphantly to the house of God which she had much loved in her school days.

“In my childhood I was brought up a Sivaite. I received my early education at the feet of a Brahman priest who was considered one of the best scholars of the time in Tamil literature. My father was very careful to take me to the temple both morning and evening and to teach me the various rites, ceremonies, modes of worship, etc. The study of Hindu religious books occupied the greater part of my early days. While my poor father rejoiced that his son was growing an Orthodox Hindu to become his fitting successor, he scarcely suspected that in his own house a counteracting influence was imperceptibly working with great power on his little boy to turn him in course of time to become a preacher of Christianity which he hated with all his heart.

“As I was the eldest of the sons, my good mother was secretly trying to teach me the truths of Christianity and to lead me in the path of holiness and truth. I can very well recollect even now, with the deepest solemnity and emotion, the moments in which my devoted mother took me with my little brothers to some quiet place in the house, generally in the evening during the absence of my father from home, and taught us the histories of Abraham, Isaac, Jacob, Joseph, Moses, etc., in the form of relating small anecdotes so that they might be well impressed on our young minds. It was she who taught me to repeat the Lord's Prayer. The seed thus sown in my tender heart by a loving mother grew up gradually and brought forth fruit by the grace of God in due season.

“As years rolled on, I was sent to a little English School at Copay. This school was under the management of C. M. S. missionaries.

Here I was first brought under the influence of regular Christian teachers. In the year 1865 I was fully convinced of the errors of the religion of my forefathers and decided soon to become a Christian. This made my mother's heart leap for joy. But overcoming the difficulties that lay in the way of making an open profession of my faith was not an ordinary task. I was very much afraid of the consequences which a rash act of mind might bring on the whole family. So I decided to smooth my religion and to make myself a secret disciple of Jesus Christ.

"However, I made it a point to attend Sunday services at the Copay Church. This change of attitude in me aroused some suspicion in my father's mind and he began to think that there was something wrong about me. One Sunday morning he left home after ordering me not to go to church. That was a moment of great trouble to my soul. My father loved me with peculiar tenderness, as I was his eldest son, and I in return never, so far as I can recollect, had wilfully disobeyed his orders.

"On the other hand, I knew full well that God's commands claimed my implicit obedience. There was a great conflict in my mind. However, a little quiet thought and prayer brought me to decision and I started for Church. On my way I met father quite accidentally. You can imagine how distressing and perplexing a time that moment was with me.

"My father turned with a stern look and inquired sharply, 'Have I not told you this morning that you should not go to the Christian place of worship?' 'Father,' I replied in a low voice, 'You know that I have obeyed your orders in the past and I promised to do in the future; but when your order contradicts the commandment of God (pardon my boldness in your presence), I cannot make up my mind to obey it.' This smooth, yet pointed, reply struck him forcibly, I perceived, and he went his way without speaking another word. I praised God for the strength He granted me to overcome this difficulty, and entered His sanctuary.

"Mr. John Niles, catechist, C. M. S. (afterwards Rev. John Niles, pastor of that church), conducted the service. He preached that day a powerful and touching sermon on the text 'He that denieth me before men shall be denied before the angels of God.' The sermon

went right into my heart. I felt that that message was intended by God for me. It appeared quite applicable to my own condition at that time. The castle of my secret discipleship began to waver. My false peace was disturbed. Oh! it was a moment of the most excruciating pain to my terror-stricken soul.

"The whole week was unpleasant and I determined—at any cost—to come forward. So the next Sunday I received baptism at the hands of the Rev. John Hensman, pastor of the church at Copay. My father on hearing of this unexpected rebellion was greatly incensed with anger and I at once sought shelter under the roof of an aunt of mine, who was, praise God, at that time a Christian with all her household.

"Gradually my father's temper subsided and I was once more admitted to his house. God arranged matters in such a marvelous way that my brothers and sister became Christians and the latter was married to Mr. J. Niles, one of the faithful servants in the vineyard of God. My dear mother, who spent many anxious years in prayer to God for her children, rejoiced to see them all in the fold of Christ in answer to her earnest supplications to her Heavenly Father."

### Four Questions With Myself

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?
3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
4. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of any one else. Let me not avoid it nor shirk it.

—J. Campbell White.



# Board of the Pacific

*President, MRS. R. B. CHERINGTON*

*Editor, MRS. E. R. WAGNER*

Headquarters, 417 Market Street, San Francisco

Miss Rice is with her parents in Upland, Southern California. She was driven from Sivas with all the other missionaries, though Miss Graffan and Miss Fowle were allowed to return. She says, "I am in good health, and not utterly discouraged; for in the darkest days we saw a courage and faith among our people that made us feel that everything is not lost. And as in China, I look for a great change and opportunity after these terrible things." Rev. and Mrs. Sargent planned to return to Lintsing in August; and expected the Elizabeth Memorial Hospital would be dedicated in September.

We too have been so interested in the Belgians, and have knitted and worked and given concerts for them. . . . The whole city was moved, and we really had a wonderful time.

We have just had our Commencement, and it is always painful, for the chapel is too small to contain more than half the school, to say nothing of guests. We are longing for a chapel that will hold all the students at least.

At the Girls' School we have morning prayers in the Gymnasium, and each girl folds up her chair and stacks it at the end. The Gymnasium is uncomfortably full now.

Rice is low, so the farmers can't send their daughters to school, but though rice is low, all commodities have gone up, some laughably high, matches for instance. Salaries do not rise, and so teachers and preachers and salaried officers cannot send their daughters to school.

One would think, that when it costs only \$60 gold a year, \$180 gold for our whole three years' college, every sincere, earnest girl who wants an education should get it. They live on eleven cents a day.

There must be Christian women who can spend their own money and live earnest Christian lives in Japan, and was there ever a greater chance in the whole world? Do tell some women who lead useful lives at home to come out here. There is no place in the world where, without learning the language, one can do more good.

M. F. D.

"All the world loves a lover," and womankind at least enjoys wedding annals, is that not so? Hence here are the particulars of what happened that beautiful May morning away in the Heavenly Port, Tientsin, when Dr. Susan B. Tallmon became Mrs. Benjamin Sargent.

At the  
Wedding.

Prof. Richard T. Evans of the Government University in Tientsin and Mrs. Marion McGown Evans were the honored host and hostess, and nothing was left undone to make the occasion most ideal. Though modeled after like events in the Homeland, it was nevertheless most cosmopolitan. Miss Edith Tallmon was there to represent the great family circle in America, and Mrs. A. P. Peck, formerly President of our Board, presented the greetings of the W. B. M. P. From Paotingfu, came Mrs. C. J. King; from Peking, Mrs. Ament and Miss Payne; from Te Chow, Mr. Bergamine, the architect of the fine Elizabeth Memorial Hospital at Lintsing, and from this latter city came Mrs. Ellis; the Tientsin friends were there too, so that W. B. M. and W. B. M. I. were also well represented. The bridegroom had just arrived from California, and the officiating clergyman, Rev. Robert E. Chandler, of Tientsin, is a native of India.

The wedding costume also had been gathered by a world-wide circle of friends. The gown of Chinese material was made by a Japanese dressmaker, though embroidered by one who loved the bride,—Mrs. Ch'en of Lintsing. The accessories were from India and America, including a handkerchief given by one of the Susan B. Tallmon club in San José, in a "surprise shower" two years ago. This must be an instance of "coming events casting shadows before." But what was no surprise at all was that the bride was very sweet and dear with the ferns and white roses in her hands, and the bridegroom truly noble; and in their trust in the Heavenly Love in which they abide, we can share, as we catch the strain of the hymn, "O Love that will not let me go," just as we can heartily join in the tender prayer for blessing and a lifetime of consecrated service.

In the study were arranged handsome and useful presents from near and far—very far; and the dining-room, where the breakfast was spread, was lovely with bowls of pink and white roses. The wedding cake had come from California, like our first houses brought around Cape Horn, *in sections*; and the ice was made of New England

raspberries canned by Mrs. Evans two years ago. Missionaries surely are forehanded. Rice, did you ask? Yes, even that had not been forgotten, having been most generously provided by some youthful (?) guests; but in an unguarded moment, one to whom the W. B. M. P. will be forever grateful whisked it out of sight; for no sensible people will scatter rice at such a time, and the prodigal waste could never be forgiven by the provident Chinese.

No clumsy cart or natty jinriksha took the party to the train, but a neat little Ford, bearing the placard, B. M. C. 58 (British Municipal Concession). It had been secured to bring the United States Vice-Consul for his part in the ceremony, and to make the first lap of the wedding journey seem like home. Five hours by train followed, across the delta of the Pei Ho and up into the beautiful hill country of the northern shore of the Gulf of Pei-Chili to Pei-tai-ho, where they were met by Chinese friends with donkeys for the last seven miles of the trip.

### A Fire at Lintsing

By Susan Tallmon Sargent

You may have heard of the fire at Lintsing that occurred a few days after I left. We had been having the shavings from the hospital stored in the cellar under my office in order that we might have them for use for lighting hospital fires in the winter. We do not know how they caught fire, but when first discovered fire was pouring out of the basement windows. The fact that there were brick walls on all four sides of this coal room limited the fire and it was put out before it had burned more than the floor of my office and one built-in case and a small medicine cupboard. It happened that that bookcase contained hospital books and the cupboard a few instruments and more expensive medicines. These were insured by the A. B. C. F. M. as Board property. The value was about \$70.00, though the books could not be replaced for that money. My personal library was only damaged by water and smoke. The greatest damage to personal property was by breakage, for nearly all the furniture in the house was taken out. I am told that some one emptied one of my bureau drawers out of an upstairs window directly over the windows of the

burning room, and that the contents were scattered over the crowd below.

As Edith had packed her trunk for the summer and put away her woolens before going to Mission Meeting in Shansi, few of her personal belongings, except pictures, were around, and so there was little scattering of her things, and mine were in a similar state of preparation for such a catastrophe, but Miss Long was less fortunate. Some one gathered up her bureau cover with all on it, and failed to put them down again. A few things have been found in the yard, but her silver-mounted brush and comb set, and China tray, etc., that her mother painted, and most of the trinkets, except what she was wearing, are gone. They said the mud in the front hall was two inches deep, for they used earth to smother the fire, as well as all the water in the cisterns and kang. There were sixty panes of glass broken in windows and doors. Edith went back after the wedding, and writes that she studies mornings and sorts things afternoons and is gradually bringing a little order out of confusion.

### Love's Share

*The hearts of all are in Thy hand;  
Thou hast no need of me  
To bear the word of Thy command  
Far on from sea to sea.  
Yet wilt Thou take my lips, dear Lord,  
Faithless no more nor dumb,  
And grant them this of love's reward:  
To help Thy kingdom come?*

*A thousand thousand angels stand  
By Thine eternal throne,  
Swift winged to bear in every land  
Thy succor to Thine own.  
Thou hast no need of these my feet,  
Stumbling and weak and slow;  
Yet wilt Thou send them on the sweet  
Errands of love below?* —Exchange.

## Messages from the Field

Foochow, *Ponasang* :—

You cannot know how much real joy the word of the new house brought to me. It was hard to be properly enthusiastic about the school when the moving of it was sure to bring up many problems unless the one in charge could move at the same time. How I wish you could see them to-day. The yard is some crowded, but may be some day we can buy a little more land to the side and make it a little more roomy. But the building is grand. I am really very enthusiastic about it. It is so airy and so full of sunshine. Practically every room in the building gets sunshine during a part of the day, and how the students will enjoy the small bedrooms! The building is so arranged that the wind can blow right through it from any direction so that the rooms can be kept filled with fresh air, indeed it would be rather difficult to keep the fresh air out. The residence is coming on very nicely too. The walls are up to the second floor, and one can easily distinguish sprouting parlors, studies, dining room, etc.

The new class this year numbered thirteen, so we have just about the same number of students as before. There will be four more graduated in June and three or four at the end of the year. We may be late in opening the school this fall on account of the hardware. The contractor will go ahead with everything else just as fast as he can and when the hardware does come from America he will put a big force of men on and finish up the work as soon as possible. That is the best we can do under the circumstances, so we need not worry, only hope that the shipment will come right through without further delay.—*Daisy D. M. Brown.*

India, *Wai* :—

To see a Brahmin lying in a bed next to a Mahar (an outcaste) is a wonderful thing in this land, for all ideas and rules of eating and drinking especially have to, by force of necessity, be put aside. It seemed to us the other day a real act of heroism when a Brahmin actually voluntarily came into the hospital, although he saw that the only vacant bed was one next to an outcaste.



We are just now especially interested in a young man of the Kunabi caste who is seeking to be baptized. He became interested first in the songs sung in the hospital by the preachers and little by little has become thoroughly interested until now he is ready to give up everything and become a Christian. We are urging him to come here—his village is some ten miles away—and live at least a month with the Christians. This will be a real test of his sincerity and he will have a chance to learn more what Christianity is. The women, as a general rule, are way behind the men; but even they are beginning to listen with real interest in the hospital, and one of the Bible women is teaching them hymns and verses that they like. A hospital is a wonderful place for this. I realize it more and more, for sick people's time lies heavy on their hands. There is no doubt at all that we have a tremendous opportunity.

We reached home from Kodai Kanal, where we left our oldest boy Albert in school, about the middle of June. Our baby twins bring us extra joy every day, and Annette, being our oldest at home now, is our mainstay. The war is making things very hard for us financially. Prices of everything have risen so that we are very hard pressed. Quinine, for instance, costs rupees 40 more a pound, and it is something we give out in great quantities.—*Dr. Rose F. Beals.*

Japan, *Matsuyama* :—

The Station is gradually coming to an appreciation of the importance of the work done in Sunday schools. Efforts are being made to increase its efficiency and conserve its results. Each church has its own school and is thus making its appeal to the immediate neighborhood, but the opportunities for this kind of work are as numerous as the children who swarm in every part of city and town and village far from the precincts of any church.

Mrs. Newell opened a "Sunday school" held on Saturday in an occupied part of Matsuyama and it has grown into a recognized place in the social life of that section. A new school has been started in the grounds of the Working Girls' Home. It has already grown to be one of the largest Sunday schools of the city. One great problem in this kind of work is how to get an adequate supply of teachers. While some of the young men and women of the churches are volunteering for this work, the greatest source of supply is destined to be the Girls' School.

Too much praise cannot be given to both teachers and pupils here for the way in which they are responding to the call already; but present indications point to a time when a large part of the whole Girls' School body shall be giving the strength of its enthusiastic young life to this form of service to the community. Some of the best work in the Sunday schools of the country districts is being done by the girls who have graduated and returned to their homes with these ideals of service permanently impressed upon them.

Miss Parmelee prepared some temperance posters which she placed on the gate of her house. They have been read by hundreds of people who sometimes stop in groups to listen as one of their number reads. The superintendent of the Iyo Railway gave permission to post them in the twenty stations of the line. Soon after they were up the reporter of a local paper wrote that he was in a station where he saw a crowd eagerly looking at something on the wall which seemed to radiate power and life, judging from the actions of the people. Some of these were saying, "Ah! *sake* is a bad thing."

## The Wider View

Two million Bibles have been sent to the prison camps, hospitals and battlefields through the Bible Society of Scotland, nearly as many through the American Society and three and a half million through the British and Foreign Bible Society. There has never been anything like it in the distribution of the Scriptures.

In every country except Turkey America has the opportunity of ministering to 5,600,000 military prisoners and no other country can have that opportunity.

The Chinese are planning to translate the Koran. It would be well for the Bible Societies to issue a special edition of the Gospel for the Chinese Moslems.

In Paotingfu, where sixteen years ago the Boxers killed fifteen American missionaries, to-day Christianity is a hundred-fold more in evidence than ever before. On "East Street" is a sign which

reads, "Gospel Hall. Free Reading Room. Preaching Every Night." This Gospel Hall is conducted by the American Board Mission and is so crowded that the reading room has to be closed on Sundays.

C. T. Wang, who studied law in America and has been prominent in Y. M. C. A. work in China, writes an able article in the August *Missionary Review of the World* on "The New Conditions in China." Although a pronounced Christian and emphatic in asserting that what China needs most is Christ, yet he thinks the Mission Boards make a mistake in not paying more attention to the development of industrial education. He rejoices in the fact that within the last year or two officials holding prominent positions in the country have become Christians.

A missionary in Mexico says that "General Carranza is bitterly opposed to the Roman Catholic Church; he is working for a democracy and Mexico is bound to have Protestant Christianity when she becomes a true democracy. The present minister of education in Mexico was educated for the Methodist ministry. The superintendent of schools is a graduate of the Presbyterian Theological Seminary. There are scores of Protestants who are serving their country in various capacities."

At the General Conference of the Methodist Episcopal Church held in Saratoga, May 1-29, the Apostles' Creed was recited in ten different languages by delegates present. There are thirty-four nations and more than seventy languages in which the gospel is preached by representatives of the Methodist Episcopal Board.

Under the leadership of Princeton men 200 of the Chinese Christian leaders of Peking were organized into training classes to prepare to meet the religious and moral problems of the young men of their nation. As long ago as 1900 Princeton graduates brought together a small group of the student and merchant class and formed what was known as "The Green Age Association of Peking," the Chinese translation of "Young Men's Christian Association." To help on this work Princeton sends \$10,000 yearly while \$25,000 is raised from Chinese sources. Yuan Shih Kai personally contributed \$1,000 a year and each Cabinet member gives \$100.

In 1912 a club of forty college men was organized, called "The Peking Students' Social Service Club." This has at present a membership of 600, drawn from nearly every college in the city.

On New Year's Day 50,000 moral reform and health calendars were distributed by 500 college men from house to house. The club members met in their own college and, going out two by two, covered the streets in their own special portion of the city.

The Princeton College authorities plan to have three or four of the leading members of the graduating class of each year selected to go out to Peking on a one-year term of service to work among the English-speaking Chinese students of the capital whether in athletics, in social service or in teaching group classes in the study of Christianity.

A massive block of marble seven feet in length has been placed to mark the site of Ava prison where Adoniram Judson suffered in 1824. The monument, set in a plot of ground nearly two acres in extent, is the gift of Dr. Henry M. Sanders of New York, who will in addition build a rest house for travelers and for the religious instruction of wayfarers.

Christianity is being lived by both employers and employes in Canton in a business house which is known as the store of the Sincere Company. Christian employes have formed a society known as the Sincere Christian Association, which makes itself responsible for the morals of the young men employed by training them in Christian principles.

G. H. C.

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By act of Congress, the President has appointed October 21 and 22 as days for the relief of the suffering among the Armenians and Syrians. The Federal Council of the Churches of Christ in America will send out the appeal to all the churches for a generous response. The American Committee for Armenian and Syrian Relief will seek to reach every community in the land, in an effort to relieve a distress greater than any the world has ever before witnessed. Pastors are urged to set apart Sunday, October 22, for this purpose.



Prayer  
at Noontide



Encircling  
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

## The Task Before Us

"When not on sentry duty we were constantly at work with picks and shovels and sandbags, filling in holes, building up parapets, throwing out loose earth."—*From the Trenches.*

It is the task of completing the task. We began it four years and more ago when we undertook to secure \$250,000 for a Golden Anniversary Fund. We widened the scope of our plans when at Burlington we enthusiastically subscribed to an Increase Campaign program which called for 50 new missionaries, 500 new auxiliaries, 250 new contributing societies, and 25,000 new members. These brand-new acquisitions must be secured before the Jubilee trumpets sound their last notes in November of 1917. One more year stretches ahead of us and summons to culminating endeavor. Are there any attitudes of mind so widely applicable in such endeavor as to apply throughout all our constituency? What will help us to be successful?

1. Unity of purpose will help us. One mind, one heart—a golden Jubilee cord—binding our auxiliaries together into a compact working body, is the first essential to success.

This summer I found a little unit of women who had so far failed to join with the other units now at work on Jubilee plans in a long organized line. Not even a mite box had found its way into their midst to ask for golden gifts. But these women will arise and help. They are not antagonistic. They simply needed a touch of arousement, a word of instruction and encouragement. It is of extreme importance that each least organization of our Board be shown promptly and heartily that its part is necessary to the whole, and that Board and Branch value highly every sympathetic response to these aims we have set before us.

Can you see a break in your line anywhere? Let all officers search up and down for the backward units, draw them forward, put the



Jubilee spirit into them and let us all with locked step make the last mile.

2. Optimism is the atmospheric condition in which we want to live and work all this year. "We can if we will," is a good road motto as well as a good Haystack motto.

"There are so many calls, I don't believe"—no, please do not say the rest of it. God be praised that there are so many calls to keep us poor mortals from slipping back into an each-man-for-himself state! Sound the calls forth, all of them, and God will do the rest. We believe He has room for this call and will help bring its response. I am positively sure there is not a village auxiliary so feeble nor a city auxiliary so broadly pledged, but that the Jubilee Committees can find an entrance for their appeal.

3. Bravery is a good old stand-by virtue, good on battlefields and in trenches, good on a "Titanic" where men "turned them to heroism as 'twere their habitude," good for a Jeremiah when he was "afraid of their faces," and just as good, just as necessary, in the plain, humdrum labors of an efficient missionary campaign. I will take back the word "humdrum." It is exciting to go out on an Every Member Canvass—try it this fall—to secure new members for your society. Mrs. A. will be so naïvely humorous when she replies: "No, I don't give to foreign missions. I am more interested in settlement work." And Mrs. B. will surprise you with her open-mindedness and generous response. Human nature is always a spicy study. And if you are brave enough to look into the various faces and speak your words, you will enjoy too a sure reward of new adherents to your cause.

4. Confidence in leadership creates enthusiasm and power which in their turn draw hard upon success. I am thinking now of the Great Leadership under which the Church is campaigning throughout the world. Let our thoughts often run out past all Board or Branch leaders to the Supreme Leader. Let us relate our task to Christ who gave it to us. The world needs Him and his sweet, wise, calm words so sorely!

Never a time when the advocates of the "Jesus Way" should be more unified, more optimistic, more brave, more confident in their Leader than just now! Let us take to ourselves a great self-respect, a great joy and a great hope, because of these high levels where we try to build the King's Highway.

M. L. D.

# Junior Department

## Preparing the Way With Girls

By Florence Isham Cross

Mrs. Cross will be better known as Mrs. J. L. Cross, the wife of the pastor of the Rollstone Church, Fitchburg, Mass.

Each spring when the frost comes out of the ground and seedmen are besieging one with too-good-to-be-true catalogues, I make plans for my garden. And ten years of digging and planting and gathering in parsonage yards has taught me that the harvesting, be it of mignonette or radishes, is in exact proportion to the preparation of the soil.

This same principle I have found true in work with young people. If you would have the worth-while interest for which you are striving, the way must be prepared. Of course it is not necessary to proclaim from the housetops what you are planning to do; the average young woman is as shy as the proverbial hare, when she thinks you are setting out to do something for the improvement of her serious nature! And it is the average girl that I have always striven for—perhaps because there are so many more of her. But you yourself must know clearly what you want to accomplish, and make plans to that end.

There is no question that the very best preparation is to send a group of girls to one of the summer conferences. We persuaded our Sunday school and other organizations to raise money to send a number of delegates to Northfield. There the contagious interest of the other girls and the personalities of the missionaries and conference leaders will create for you a nucleus of girls anxious to do something definite for missions. When it is out of the question to send girls to a conference, the careful selection of books dealing with missions in a manner attractive to the young mind will work wonders in preparing the way.

A word about the organization and workings of our own particular society, the "Kandlelite Club." The watchword of the day in the church is "federation"—fewer organizations. So we do our share of the local church work and something definite for the neighbor

across the city as well as across the sea, thus making additional organizations to further these causes unnecessary.

Girls like to "do" something, and dressing dolls and making picture books for Christmases in Smyrna and North China not only meets this demand for action but makes the girls of those lands seem more real. The problem of money-raising when viewed through your missionary glasses also becomes a great means of arousing interest. Of course it is occasionally necessary to let an ordinary play be given or some other entertainment dear to the youthful heart! But with a little direction and planning the Japanese tea or Turkish evening can be made most attractive. Nothing I know of has ever equaled the Dolls' Pageant, when on thirteen tables were arranged scenes from various countries—the kindergarten in Japan, the hospital in India, Livingstone and Stanley, the Turkish harem—and all illustrated by dolls dressed in homemade costumes. Some of the dolls and all of the backgrounds were painted by an artist friend.

But all these things will not by themselves suffice to make a young women's missionary society that will live or will raise up missionary leaders. In my mind there is but one thing that will, and that is *mission study*. I wish I could write it in indelible letters on the heart of every one interested in arousing permanent missionary interest in young people.

In these days when every missionary text-book has its retinue of "How-to-Use" and helps, there is no excuse for monotonous or uninteresting programs. The first necessity is variety. Because a costume meeting was successful last month, do not have another one this month. Try a story-telling meeting, using a girl who has a gift in that line. Then next time have the story of the whole chapter told by charts—there is always some one, and generally several, in the society who can draw. Many times there is a young woman who can, with the help of one or two others, give the important points in a chapter in a very interesting way, telling them in her own words and using pictures and curios by way of illustration.

Perhaps our most successful meeting was the one in which about a dozen tableaux were shown; the leader read the part of the chapter which they illustrated or the story was told in a few sentences by the participators. For example, a young Moslem woman of high rank seated at the piano carries on a conversation with the music teacher,

who stands at her side, in which the latter explains why she was willing to leave her home in America and teach five-finger exercises all day to her sisters in the Orient. Or a becaped nurse is bandaging the arm of a little Turkish girl while the father stands by in speechless wonder. To be sure "his" costume was a red bath robe, Oriental scarf and red blotting paper fez—but what of that? He made his point!

All these and many more suggestions may be had for the reading to supplement your own ideas. But, above all, the girls must do the work. You can guide and suggest, but they must feel they are doing it themselves. And, also, we have found that each girl must know well in advance when she is to have charge of a meeting, for if she is new and the meeting too close at hand the chances for a successful program are greatly lessened. So we have found it wise to have the program printed in advance, subject to change if necessary, of course. Two girls have charge of each meeting as they also do of the social meeting which comes once a month as well. When possible, I think it wise to use the Mission Study book\* that all the women are using for the year. Then there are the summer conference programs to follow and helps of all sorts are easier to obtain and more up to date.

There probably was a time when the church had a monopoly on organizations for young people, but it is not true to-day. High school activities, musical and athletic clubs, the dancing school, and countless other organizations are demanding the attention of the same girl that we seek to interest. If we wish her to give us a portion of her time and interest, we must strive at least as earnestly as do the numerous other organizations, to make what we have to offer attractive.

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If your girls are of the 'teen age, send for the O. J. S. (Order of Jubilee Societies) letter and pictures. This "Order" is designed especially for Campfires, organized Sunday school classes, and other groups which have not hitherto included missions among their interests, or have done so only half-heartedly. See July-August LIFE AND LIGHT for details.

\*This year the set of Jubilee Biographical material with program outlines is recommended in place of the general text-book.



## Our Book Table

*Mary Slessor of Calabar, Pioneer Missionary.* By W. P. Livingstone. Published by George H. Doran Company. Pp. 347. Price, \$1.50.

This life story of a Scotch girl who spent thirty years working among the most bloodthirsty, cruel, superstitious and depraved of negro tribes has taken the English religious world by storm. The book has reached its sixth edition and there is still a tremendous demand for it. Missionaries in every land constantly awaken our wonder and admiration and the Dark Continent since the days of David Livingstone has been signally blest in consecrated men and women. Two recent workers have themselves given most original presentations of their work,—Dan Crawford in *Thinking Black* and Jean Mackenzie in *Black Sheep*.

Dr. Henry Kingman says of Mary Slessor: "She became a pioneer missionary among tribes not yet touched by the outermost fringe of civilization, whose character can be judged from the fact that their only imports were guns, rum and chains. There she lived for the most part quite alone, always in frail health and often racked with pain or helpless from prostrating illness. By sheer weight of character she made herself a name honored through all Nigeria, by government officials and traders as well as by the natives. Her work has entered into the foundations of the Africa that is to be. It is the communicated energy of Jesus after 1900 years. Her unflinching love actually broke down the old reign of terror under which no man's life was safe. The immemorial customs of atrocious cruelty were gradually laid aside and by degrees this marvel was wrought that they came to ask that they also might be counted as the disciples of Him who brought joy and peace to men through righteousness."

One of the older members of our Executive Committee speaks of the book in these words: "It certainly is the most remarkable, miraculous story physically, morally and spiritually that ever can be told. The courage, endurance and spiritual power of that little woman over those savage cannibals could not have been had not the Lord sustained her with His almighty power!"

Her fame reached even to Northern Nigeria where she was spoken



of as the "good white Ma who lived alone." A lady asked her how she obtained such intimacy with God. "Ah, woman," she said, "when I am out there in the bush I have often no other one to speak to but my Father and I just talk to Him." "We are not really apart," she once wrote to a friend in Scotland, "for you can touch God directly by prayer, and so can I."

Her physical frailty seemed to be overcome by spiritual energy. She herself says: "I begin every day almost every journey in pain and in such tiredness that I am sure I can't go on, but whenever I begin the strength comes and it increases." When she had entered her sixth decade of life she says, "It is a dark and difficult land, and I am old and weak—but happy." Many of us try to find entertainment and pleasure in the chaff of literature. Here is a book containing nourishment to both mind and heart.

G. H. C.

### Forty-ninth Annual Meeting

The annual meeting of the Woman's Board of Missions will be held, by invitation of the Hampshire County Branch, with the two Congregational churches of Northampton, Mass., November 8-10, 1916. The places where the different sessions will be held will be announced later. All regularly accredited delegates from Branches at a distance and all women missionaries of the American Board and the Woman's Board will be entitled to entertainment, from Tuesday night until Friday noon. Applications should be sent *before October 10* to Mrs. T. J. Hammond, 222 Elm Street, Northampton, Mass. Mrs. Hammond will also be glad to advise those who desire to provide entertainment for themselves as to hotels and boarding houses. There will be no reduction of railroad fares.

### Woman's Board of Missions

*Receipts August 1-31, 1916*

MISS SARAH LOUISE DAY, *Treasurer*

Friend, 10; Friend, 1,

11 00

7; Freeport, South, Aux., 7; Skowhegan, Island Ave. Ch., 13; Standish, Ch., 5; Waterford, Aux., 15.72, 120 17

#### MAINE

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Memorial Gift, 60; Off. at Cumberland North Assoc. Meet., 3.45; Bath, Central Ch., Prim. S. S., 5; Girls' Miss. Soc., 3; Cumberland Centre, S. S. Cl., 1; Farmington, Aux.,

#### NEW HAMPSHIRE

*New Hampshire Branch.*—Mrs. W. L. Fickett, Treas., 120 North State St., Concord. A Daughter in mem. of her Mother, I. H. N., 48; Barrington, Aux., 9; Bath, Aux., 15.50; Candia,

Aux., 8.50; Concord, First Ch., Prim. Dept., 4, Jr. Dept., 8.75, South Ch., Kimball Cir. King's Dau., 10; Exeter, Aux., 29; Gilsom, Ch., 5; Hudson, First Ch., 3.27; Keene, First Ch., Aux., 23; Lee, Aux., 5; Manchester, South Main St. Ch., Aux., 40; Newfields, Aux., 5; North Hampton, Aux., 31.75; Portsmouth, Aux., 102.73; Salmon Falls, Aux., 14.25; Seabrook and Hampton Falls, Aux., 4; Warner, Aux., 9.50, 376 25

## VERMONT

*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford, Berkshire, Second Ch., 5.06; Charleston, West, S. S., 5; Chelsea, Aux., 20; Cornwall, Aux., 21; Fairfield, East, Aux., 5; Johnson, Aux., 28, Prim. S. S., 7; Middlebury, Aux., 40; Milton, Aux., 14; Newbury, West, Aux., 6; Peacham, Aux., 6, Laurel Band, 3; Royalton, Sarah Skinner Memorial, 5.15; C. E. Soc., 2.50; Rutland, Aux., 30; St. Johnsbury, North Ch., Miss. Round Table, 50; Saxtons River, Ch. and Soc., 5; Strafford, Ladies' Benev. Soc., 8, C. E. Soc., 5; Waterford, Lower, Mrs. C. A. Horr, 1; Westminster, Aux., 5; Williamstown, Aux., 25.78, 297 49

## MASSACHUSETTS

*Andover and Woburn Branch.*—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell, Ballardvale, Aux., 19.70; Lawrence, South Ch., Aux., 6.39, Trinity Ch., Miss. Cir., 50; Lowell, Highland Ch., Aux., 15; Winchester, First Ch., Children's Miss. Soc., 37.07, 128 16

*Barnstable Association.*—Miss Carrie E. Mitchell, Treas., South Dennis, Falmouth, First Ch., Woman's Union, 41.20; North Falmouth, Aux., 14.53, 55 73

*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield, Friend, 100 00

*Essex North Branch.*—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill, Gifts, 52.05; Amesbury, Main St. Ch. Mary Antin Club, 10, C. R., 10, Union Ch., Miss. Soc., 18.75, Prim. S. S., 22 cts.; Georgetown, Wide Awakes, 5; Haverhill, Bradford Ch., 19.38, Riverside Ch., S. S., 4.13; Newburyport, Miss Ella W. Mace, 10, Belleville Ch., 20.80, Caroline Fiske M. B., 12, Central Ch., Kinder., 4.50, C. R., 2, 168 83

*Hampshire County Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton, Amherst, North, Jr. C. E. Soc., 1; North Hadley, Aux., 20; South Hadley, Aux. (prev. contri. const. L. M.'s Mrs. F. W. Brockway, Mrs. Gertrude Hunt, Mrs. Grace E. Snow, Mrs. Charles Spooner, Sr.); Westhampton, Aux. (75 of wh. to const. L. M.'s Miss Ruth Bridgman, Miss Esther Clapp, Myron Clapp), 85, 106 00

*Middlesex Branch.*—Mrs. Frederick L. Claflin, Treas., 15 Park St., Marlboro. West Medway, Aux., 21 00

*Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan, J. P. L. by M. F. L., 5; Abington, First Ch., 19.75; Bridgewater, East, Aux. 3; Easton, Aux., 21.50; Milton, First Ch., 13.07; Plymouth, Prim. S. S., 12.50; Wollaston, Little Lights M. B., 5, 79 82

*North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton Common, Fitchburg, Rollstone Ch., Bible Sch., Prim. Dept., 6; Harvard, Aux., 15; Littleton, Mrs. Waldo E. Conant, 25, C. E. Soc., 10, 56 00

*Old Colony Branch.*—Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River, Mrs. George L. Richards, 13 32

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Int. Agnes R. Allyn Mem. Fund, 25; Int. Helena A. Dawley Mem. Fund, 55; Int. Fund, Friend, 202.80; Mitteneague, Ladies' Benev. Soc. (50 of wh. to const. L. M.'s Mrs. George Smelie, Mrs. Anna Smith), 60; Springfield, Friend, 38, South Ch., Aux., Friend (to const. L. M. Mrs. Clarence E. Blake), 25; West Springfield, First Ch., 14.08, 419 88

*Suffolk Branch.*—Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline, Arlington Heights, Park Ave. Ch., Prim. S. S., 7.50; Boston, Mrs. S. G. Adams, 25, Mrs. E. H. Baker, 100, Miss Abby H. Chamberlin, 25, Mrs. E. H. Clapp, 25, Mrs. J. L. Grandin, Jr., 10, Union Ch., Aux., 140; Brookline, Mrs. George A. Hall, 300; Cambridge, North Ch., 15; Dorchester, Village Ch., C. E. Soc., 2; Neponset, Trinity Ch., Stone Aux., 12.25; Newton, Eliot Ch., Woman's Assoc. For. Miss. Dept., 225; Roxbury, West, C. R., 15.05; Somerville, Broadway Ch., Friend, 35, 936 80

*Worcester County Branch.*—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester, Ashburnham, First Ch., 2.75; Blackstone, Aux., 10; Charlton, Jr. C. E. Soc., 1.25; East Douglas, C. E. Soc., 5; Gardner, C. E. Soc., 5; Grafton, World Wide Club, 8; Lancaster, Friend, 10; Whitinsville, Aux., 5; Worcester, Friend, 100, 147 00

Total, 2,232 54

## RHODE ISLAND

*Rhode Island Branch.*—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, Peace Dale, Ch., Friend, 100, Aux., 175; Providence, Central Ch., Friends, 11, 286 00

## CONNECTICUT

*Eastern Connecticut Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead

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|--|--------|
| St., New London. Eastford, Ch., 2.50; Griswold, S. S., Prim. Cl., 1.75; Groton, Jr. C. E. Soc., 2; Norwich, Park Ch., Aux., Friend, 10; Putnam, Jr. C. E. Soc., 3; Windham, Queens of Avilon, 5,   | 24 25  |
| <i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Branford, M. C., 5.40, Prim. S. S., 2; Bridgeport, United Ch., Misses Ethel and Caroline Sterling, 50; Cornwall, First Ch., Aux., 1; Derby, First Ch., 2; Huntington, Ch., 13.50; Meriden, First Ch., Cheerful Givers, 29; Middlefield, Ch., 5.40; Middletown, First Ch., C. R., 4.18, Third Ch., C. E. Soc., 10; New Haven, Friend, 50, Friend, 20, Friend, 5, Mrs. E. F. Ball, 1, Yale College Ch., Aux., 19; Oakville, Aux., 6.51; Shelton, W. F. M. S., 46.50; Stamford, Aux., 25; Thomaston, First Ch., S. S., 15; Waterbury, Second Ch., Ladies, 26.50; Westbrook, C. E. Soc., 5; Winchester, Ch., 2.50; Woodbury, Valley Gleaners, 20, | 364 49 |
| Total,   | 388 74 |

## NEW YORK

|   |        |
|---|--------|
| <i>Binghamton.</i> —Friend,   | 75 00  |
| <i>Kingston.</i> —Mrs. Jennie N. Whitbeck, in mem. of Mrs. Catharine R. Newton,   | 5 00   |
| <i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Greene, Ladies' Aid and Miss. Soc., 5; Spencerport, Ch., 35, | 40 00  |
| Total,  | 120 00 |

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| PHILADELPHIA BRANCH  |        |
| <i>Philadelphia Branch.</i> —Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D.C. D.C., Washington, Mt. Pleasant Ch., League of Service, 30, C. R., 10, Jr. C. E. Soc., 5; Fla., Dorcas, Ch., 90 cts.; St. Petersburg, Ch., 14; Tangerine, Ch., 1.20; West Tampa, Cuban Ch., 1.20; N.J., Louise Wheeler Cir., 609.80; Montclair, Watchung Ave. Ch., 21, Aux., 25; Pa., Coal Dale, First Ch., 1.25; Milroy, Ch., 8.75, | 728 10 |

## JAPAN

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| <i>Osaka.</i> —Mrs. Otsuka, Mrs. Taguchi, Mrs. Araki, Mrs. Aburatani, Mrs. Tsukaguchi, Miss Matsumura, | 13 00        |
| Donations,   | \$3,830 23   |
| Buildings,   | 743 06       |
| Total,   | \$4,573 29   |
| TOTAL FROM OCT. 18, 1915, TO AUG. 31, 1916   |              |
| Donations,   | *\$95,863 22 |
| Buildings,   | 41,846 09    |
| Specials,  | *2,747 92    |
| Legacies,  | 16,562 51    |
| Total,   | \$157,019 74 |

\*Figures affected by transfer of gifts for Turkish Relief to Specials.

## GOLDEN ANNIVERSARY GIFT

|                          |              |
|--------------------------|--------------|
| Previously acknowledged, | \$159,583 05 |
| Receipts of the month,   | 743 06       |
| Total,                   | \$160,326 11 |

## Woman's Board for the Pacific

Receipts for July, 1916

MRS. W. W. FERRIER, Treasurer, 2716 Hilleglass Ave., Berkeley, Cal.

## CALIFORNIA

|   |          |
|---|----------|
| <i>Northern California Branch.</i> —Helen J. Moore, Treas. Angels Camp, 1.60; Campbell, 13; Lockeford, 5; Lodi, First, 16.41; Oakland, First, 396, Fourth, 1.91; Palo Alto, 27.09; Porterville, 12.71; Personal Gift Mrs. Tenney, 10, Mrs. Kirkwood, 650; Redwood City, 20; Sacramento, 16.50; San Jose, 152; San Mateo, 5; Saratoga, 6; Soquel, 9; Sunnyvale, 4.50; Tulare, 3.25; Woodland, 5, | 1,354 97 |
| <i>Southern California Branch.</i> —Emily M. Barrett, Treas. Claremont, 15; Eagle Rock, 3; Los Angeles, Bethany, 2, West End, 4; Ontario, 30; Pasadena, First, 61.91, Junior C. F., 5, West Side, 10; San Diego, Mission Hills, 13.75; Sierra Madre, 10; Willowbrook, 2.50,   | 157 16   |

## OREGON

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| <i>Oregon Branch.</i> —Mrs. A. L. Cake, Treas. Beaverton, 5; Corvallis, 3; Eugene, |  |
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